THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—ISAIAH viii, 20.

No. 14, Vol. L. Monday, April 2, 1888. Price One Penny.

THE RIGHT USE OF LIFE.

Religio-Philosophical Journal.

EXTRACT from a sermon preached in the Universalist Church, Charlotte, Michigan, by Rev. J. H. Palmer.

LET us fix the fact in our minds, that this life is not for idleness, not for ease, not for happiness. It is more nearly true than we think, that supreme happiness in this life is only possible in supreme selfishness. In fact, supreme happiness—so has God ordered life—is largely a dream, and it is a dream of selfishness. Happiness is the word of the egotist—heaven, as a happy home, is the faith of the egotist. Rest, as a condition of happiness, is the ideal only of slaves and sloths.

Duty is the divine word, and duty is doing. It is doing for others, not for ourselves. Duty brings a song into suffering, puts a smile upon the face of sorrow, puts a willing arm under the severest burdens of life. It finds heaven in service, and grows in grace, in power, in godlikeness, by the might of its word and the mercy of its work. Its thought is the need of the hour, not idle peace, enervating indulgence, or personal pleasure.

"I came down from heaven, not to do mine own will, but the will of Him that sent me," are the words typical of its highest ideal. The flag flung to the breeze lasts longer than the flag folded away in the darkness. The ship moored to the wharf soonest becomes a rotten hulk. It is the unused string that breaks, the unused life that is most a waste.

Let us look for a moment at the demand of these truths upon the easy, selfish thing which we to-day attempt to glorify by the name of Christianity. In the mind of its founder it was a mighty helpfulness, a most intense self-abnegation, a supreme call to remember, not ourselves, but the demand of the time into the midst of which our lives are cast. "Do good," not for pay, not for Jesus's sake, not for a seat in glory, but "hoping for nothing," is its dictate almost divine. "I am the good shepherd, and the good shepherd giveth his life for the sheep," is the sentence which marks

the limit of its law of self-sacrifice. "Whoso saveth his life shall lose it, and whoso loseth his life for my sake shall find it," is the line which reveals its secret of recompense.

And yet the word oftenest heard in Christian churches is something about saving ourselves. We are not thinking of others, nor of the immediate and pressing duties which the present hour absolutely thrusts upon us. No! We are going to get to heaven—about which we know nothing, and are going to see God, about whom we know less. We sing about "resting in the arms of Jesus," as though we expected to remain big babies to all eternity. Now all this hasn't a shred of Christianity about it. It isn't even decent Paganism.

Jesus has nothing of this cant and selfishness, this babyhood and mushiness, in His immortal Word. He would have us manly and womanly. The fighting Peter was one of His favorite, most trusted friends. Virility, action, development through trial—these are the badges of discipleship. The true Christianity is generous, honorable, unselfish living, and reversing the sentence, generous, honorable, unselfish living, no matter where, or under what banner, or in the name of what leader, is Christianity.

In this view of it, how much grander a thing it becomes, than when we consider it as a mere selfish subjective experience. It consecrates not only the church but the workroom, not only the Bible but the arithmetic, not only the prayerbook but the pocketbook.

It does not believe in making a one-sided thing of salvation. It laughs at, when it does not pity, the idea of the weaklings who go from the crib to the school room, thence to the academy, thence to some sectarian college, and thence to some theological school—poor creatures who never traded jack-knives when they were boys; who never helped to paint the town rose-color when they were young men; who never were in a town caucus, nor belonged to a brass band nor a fire company, nor a band of wide-awakes, and above all, who never earned a dollar by honest contact with the soot and grime of the common earth in their lives, and who never for one single moment felt a throb of downright anger at any actual sin—I say it laughs at the idea of any such lady-fingered Chadbands teaching the men and women of this larger life anything about a real Christianity.

Their world, with its sins and sufferings, its joys and woes, its hopes and fears, its storms and calms, its vices and virtues, its heavens and its hells, is purely theoretical. They have beheld actual life only through a study window, touched it only secondarily through the pages of their books. It is to them just what color is to a blind man, sound to a deaf man, the beauty of material order to the clod of earth that is governed by its law. They sing, "Nothing but the blood of Jesus," and at the same time are so afraid of blood that they would almost faint if they saw a boy shoot a cat. Religion is something nice, to be professed by nice people, to be nurtured in nice places. They ignore the existence of that law which compels the harmony of action and environment. In their idea of the divine economy, rough, turbulent and coarse men are abnormal. God does not think so, nor has He created the world of men and the demands of duty upon any such an idea.

There are rougher things in the world than rough men, and God made them. There are rough storms in the world physical, as well as in the world moral, and they are not in either case to be avoided or outridden; they must be defied. There are mines of metals and miseries, which must both be worked, great highways for moral and material travel, over the continents and over the centuries, which must be built, battles for the higher truth, and battles where the blood of thousands must run like water for the salvation of country and the integrity of national honor, and the world needs rough men to man the ship, pierce the earth, level the mountains, and shed the blood, or it will lose ground and retreat towards barbarism.

The Christianity of plush pews and rhetorical preachers, the emasculated thing that carries an umbrella in summer for fear that the sun of heaven may touch it too fervently, cannot un-

derstand that a blacksmith's hammer, a miner's pick, a ditcher's shovel, the scrub broom and washboard of the brave woman who from necessity and with supreme love of home and child labors humbly, but honorably, for shelter and bread, are symbols of salvation as worthy in the sight of God as a martyr's pile, or the cross on Calvary!

When we return to the simple faith of the inimitable Galilean peasant, we will not have half the trouble which now perplexes us in our attempts to correct the mistakes of the Almighty. We shall not be so intent upon belittling life, so busy devising schemes of salvation that do not save anybody, or plans of redemption that do not remedy anything, but which fill the world with pious prigs and theological toadies. I'd rather go straight to hell, carrying a sense of manliness with me, feeling that I had done my own work, thought my own thought and fought my own fight, than to beg for heaven as a cur begs for a bone.

Let us take this good world in which God has placed us for what it is, and for what we may be able to make of it. It is a glorious thing to live, to be able to take some place in the mighty columns of the toilers, the burden carriers, the warriors of our time.

We need pray for no troubadour gift; there is a surfeit of singers of psalms and ditties of dolor. Let us not seek for over much of pietistic puffery; a million prayers have been this day offered in the name of Jesus that have hardly gone far enough to disturb the air on the lips of the men and women who uttered them. Better than this, let us take our talent, and, recognizing the divine law of increase, by the work of our hands, the sympathy of our hearts, the worthiness, hopefulness and love, we shall add to that which we already possess. Let us dare to contradict the false teaching of the apostle in regard to man. Let us joy to take the risk of the natural man being at enmity with God, and if we pray, let it be that we may be natural—natural as the sunshine, as a bird's song, as the sweetness of a rose or the breath of the morning; natural as a mother's love for her child, a patriot's offering of his life for his country, the self-sacrifice of a Socrates, a Siddartha, a Jesus. In this way life shall bring us a wealth which cannot be lost; a joy higher than can be found in any selfish pleasure, a faith in God and man too large to be formulated in any creed; a salvation which is an accomplished fact with the close of each day's duty nobly done.

THE "MORMONS" DEFENDED BY A LADY LAWYER.

THE following is from a recent issue of the New York *Mail and Express*:

The history of the Mormon people is a romance in real life, more interesting than the often far-fetched conceit of the novelist, and in some instances has been more tragic than the distorted conceptions of the theatrical stage. Foreign nations, as lookers-on, must be amused and puzzled at our treatment of a question that has within the last few years become of so much legislative consideration, and in which the federal government has appeared not only as the conservator of the morals of that Territory, but as the expounder of what its religious creed ought to be, and finally, as the trustee or committee of all the available property of the Mormon Church. The government has imitated the typical guardian in this instance, and the proceeds of the trust have been virtually confiscated, so that the Mormon people are to-day paying into the hands of the government trustees $276 per month for the privilege of worshiping in their own tabernacle and occupying their own parsonage and other church buildings. If the government can do this with the Mormon Church, it will not take any greater stretch of authority to confiscate in the same way the property of the Catholic Church, the Josh house

of the Chinaman or the magnificent edifices of the Methodists.

Utah was organized as a Territory more than thirty-seven years ago, and for more than a quarter of a century the federal government tolerated polygamy in its midst until it became a fixed fact—an institution; received and sworn in as delegates to represent the Territory avowed polygamists; and then, with a sudden spasm of virtue, commenced an attack upon the system—a war of extermination, which for virulency and bitterness, for misrepresentation and oppression, exceeded the horrors of coercion and eviction in Ireland.

The government, under the Edmunds-Tucker act, disfranshised not only all polygamous Mormons of the male persuasion, but all women, of whatever creed or condition, whether believing in the Mormon or Christian religion, or non-believers, although these women had been peaceable and orderly casting their ballots for twelve years, had not been charged with or convicted of crime, and no intimation had ever been made that any one of these women had, or desired to have, more than one husband. No absolute despotism could have more fully infringed upon the rights of American citizens than did the government upon these Mormon women.

But they bore it all uncomplainingly, took up their own burden of work, banded themselves together for protection, and sang and prayed together, believing that out of trials would come blessings, even as blessings had come in the early days of their tribulations, until their places of worship were seized and a portion of the burden of rent came upon them.

By a vigorous execution of the Edmunds law, polygamy was surpressed. But not more than two per cent. of the whole number of the Mormon people were ever practical polygamists. But this small number sufficed to throw the Territory into such disrepute that the whole Christian world threw up its hands in holy horror, until, as a rule, no Christian man or woman believed that he or she was wholly absolved from sin until he had publicly denounced "those horrid Mormons."

The Edmunds law was far reaching in its application, and extended to all of the Territories. It included the District of Columbia—a Territory exclusively under the control of the United States Congress, where no law had previously been enacted to punish the most flagrant offenses charged against these rebellious Mormons. The District Attorney was not slow to discover the application of the law, and already a score of cases under it have been up before our police court judge. But perhaps the most amusing thing in connection with the enforcement of the law in the District of Columbia is the remarks of J. Randolph Tucker, of Virginia, a prominent member of the House, during its passage. "Why," he exclaimed recently, in talking about the Crawford case—a test case appealed to the district supreme court—"I never dreamed of that law being applicable to the District of Columbia! If I had, I would not have voted for it. That law was intended for the Mormons!"

Then came Kate Field with her "Mormon Horror" to thrill excited audiences, and Angie Newman with a pamphlet which she was paid for publishing and distributing among the members of the United States Congress, with stories as wild and unreliable as that of Aladdin's lamp in the Arabian Nights.

The facts that these people are and have been frugal, industrious, moral; that they had no almshouses, saloons or brothels in their midst until such were instituted by the so-called Gentiles and sustained by the federal courts; that they had their co-operative stores, mills and manufactories that gave employment to the unemployed; that they had their public school system, into which their children were gathered, open to all alike; that their children were well-born, well-bred and well educated, and the women as well informed and cultured as the masses of American women; that the men do not swear, drink intoxicants, or smoke, were all swallowed up in the one cry, "Polygamous Mormons."

Now, I do not believe in polygamy, and am not a convert to the Mormon

faith; but I do believe in Humanity and justice, in the inviolability of personal and property rights, in the sanctity and freedom of the religious convictions of every human being under the sun, and their protection from coercion, intrusion or undue influence. Now that polygamy is surpressed, the non-polygamous male population of Utah, comprising four-fifths of her present voters, having called a convention in due form, formulated and adopted a constitution, have presented it to the United States Congress, and for the fifth time are asking admission as a State, and in this constitution have incorporated a section forbidding polygamy.

But now the cry is raised by the newspaper press, "These Mormons are insincere." And yet insincerity in the past has not been a feature of the Mormon character, either as pertains to their religion or their business relations. In the latter, especially there has ever been manifested a marked probity and reliability. In my opinion, if there is any substantial reason why the Fiftieth Congress should not admit Utah as a State, it is the fact that they tamely submitted to the disfranchisement of their women and have entirely left them out of their new State Constitution.

BELVA A. LOCKWOOD.

AMUSING ANSWERS.

Chamber's Journal.

OUR courts of law have furnished us at various times with very witty and amusing remarks, lawyers and prisoners alike being guilty on this score. Doubtless everyone has heard of the Irishman, who in reply to the question, "Guilty or not guilty?" said "he would like to hear the evidence before he would plead." A magistrate in another case was dealing with a vagrant, and in a severe tone addressed him thus: "You have been up before me half-a-dozen times this year;" thereby giving him to understand that he had appeared too often on the scene. The prisoner, however, was equal to the occasion, for he replied: "Come, now, judge—none of that. Every time I've been here, I've seen you here. You are here more than I am. People who live in glass houses shouldn't throw stones." Curran, the Irish advocate, was one day examining a witness, and failing to get a direct answer, said: "There is no use in asking you questions, for I see the villain in your face."—"Do you, sir?" said the man, with a smile. "Faix, I never knew before that my face was a looking-glass." On another occasion, he was out walking with a friend who was extremely punctilious in his conversation. The latter, hearing a person near him say curosity for curiosity, exclaimed: "How that man murders the English language!"—"Not so bad as that," replied Curran; "he has only knocked an *i* out!" "Prisoner at the bar," said a judge, "is there anything you would wish to say before sentence is passed upon you?"—The prisoner looked towards the door, and remarked that he would like to say "Good-evening, if it was agreeable to the company." "I remember," said Lord Eldon, "Mr. Justice Gould trying a case at York, and when he had proceeded for about two hours, he observed: "Here are only eleven jurymen in the box; where is the twelfth?"—"Please you, my lord," said one of the eleven, "he has gone away about some business; but he has left his verdict with me." This is almost on a par with a case tried in one of the Lancashire courts, when Sergeant Cross was a resident barrister in that county. The jury having consulted and agreed upon their verdict, were addressed by the clerk of the peace:—"How say you, gentlemen of the jury; do you find for the plaintiff or the defendant?" "What sayn yo? I dunnot understand," said the foreman. "Why, as you have decided, all I want to know is, whether your verdict is for the plaintiff or the defendant?" The

foreman was still greatly embarrassed; but he replied: "Whoy, I raly dunnot know, but we're for him as Master Cross is for!" Lord Cockburn's looks, tones, language, and manner were always such as to make one think that he believed every word he said. On one occasion, before he was raised to the bench, when defending a murderer, although he failed to convince the judge and jurymen of the innocence of his client, yet he convinced the murderer himself that he was innocent. Sentence of death was pronounced, and the day of execution fixed for, say, Jan. 20th. As Lord Cockburn was passing the condemned man, the latter seized him by the gown, saying, "I have not got justice, Mr. Cockburn—I have not got justice." To this the advocate coolly replied: "Perhaps not; but you'll get it on January 20th." Witty and humorous replies, however, are not confined to law-courts, so we may leave the judges and their satellites and gather up a few fragments elsewhere. An Irish recruit, about to be inspected by Frederick the Great, was told that he would be asked these questions: How old are you? How long have you been in the service? Are you content with your pay and rations? He prepared his answers accordingly. It so happened, however, that the king began with the second question: "How long have you been in the service?" Paddy glibly replied, "Twenty years." "Why," said the king, "how old are you?" "Six months."—"Six months!" exclaimed the king; "surely either you or I must be mad."—"Yes, both, Your Majesty"—a confession scarcely anticipated by the royal examiner. A good story is told of a general and his wife, resident in Ireland, who were constantly pestered by a beggar woman to whom they had been very generous. One morning, at the accustomed hour, when the lady was getting into her carriage, the old woman began: "Agh! my lady, success to yer ladyship, and success to your honor's honor, this morning, of all the days in the year, for sure didn't I drame last night that her ladyship gave me a pound of tay, and yer honor gave me a pound of tobacco!" "But, my good woman," said the general, "do you not know that dreams always go by the rule of contrary?" "Do they so, plase yer honor?" rejoined the old woman. "Then it must be yer honor that will give me the tay, and her ladyship that will give me the tobacco." While dealing with the Emerald Isle, we may be allowed to quote several other equally witty and amusing replies, such as could only proceed from a warm-hearted son of Erin. It is said that when Sir Richard Steele was asked how it happened that his countrymen made so many bulls, he replied: "It is the effect of the climate, sir: if an Englishman were born in Ireland, he would make as many." He was therefore—perhaps intentionally—guilty of making a bull while seeking to explain their origin. An American and an Irishman were once riding together, and coming across an old gallows by the wayside, Jonathan thought he would have a quiet laugh at Paddy's expense. "You see *that*, I calculate," said he, pointing to the gallows. "Now, where would *you* be if the gallows had its due?" Paddy replied: "Riding alone." Another Irishman was observed writing a letter in a very large hand, and when questioned as to why he employed such large characters, replied: "Arrah, dear, an' isn't it to my poor mother I'm writing! An' she is so very deaf that I'm writing her a loud letter." "Come down this instant!" said the boatswain to a mischievous son of Erin who had been idling in the round-top. "Come down, I say, and I'll give you a good dozen!"—"Troth, sir, and I wouldn't come down if you'd give me two dozen." Another seafaring Irishman was engaged hauling a rope into a small boat, when the captain of the ship, who was on the poop, ordered him to "bear a hand." The captain then took a turn on deck, but on his return Barney was still working hard at the line. "Why, haven't you reached the end yet?" cried the captain. "No, indeed, master; and, by my soul, I've been looking for the end till I am beginning to think it has got none. I do believe, sir, somebody has cut it off!" Foote, on his return from a visit to Ireland, was asked if he had seen Cork. "No," he replied: "but when I was in Dub-

lin I saw a great many *drawings* of it." Pope, notwithstanding his diminutive and misshapen figure, is said to have been not a little susceptible of even personal vanity. One day he asked Swift what people thought of him in Ireland. "Why," said Swift, "they think that you are a very little man, but a very great poet." Pope instantly retorted: "And in England they think of you exactly the reverse." During the performance of one of Dryden's plays, an actress gave the line,

"My wound is great because it is so small,"

in as moving and affecting a tone as she could, and then paused, looking very distressed. The Duke of Buckingham (Villiers), who was in one of the boxes, rose immediately from his seat and added, in a loud ridiculing tone of voice:

"Then 'twould be greater, were it none at all."

This had such an effect upon the audience that they hissed the actress from the stage. Prince Albert used to relate how, while at Osborne, he was in the habit of getting up early and walking about his farm. One morning, when passing a farmer's house, he stopped to make some inquiries, knocked at the door, and asked the man-servant if his master was in. The servant replied: "He is in, sir, but not down stairs." "Oh, very well," was the Prince's reply; and he was about to leave. "Would you be kind enough to leave your name, sir?" said the servant. "Oh, it does not matter," said the Prince.—"Because," continued the servant, "my master would be angry with me if I did not tell him who called." "Very well," said his Royal Highness; "you may say Prince Albert." Upon which the man drew back, looked up significantly, put his thumb to the tip of his nose, extended his fingers, and exclaimed, "Walker!"

PERSECUTION.

"Two Mormon Elders, Humphrey and Stookey, have been severely whipped by a party of men in Edgefield County, South Carolina. They were passing through the country making converts, when a party organized and followed them. The Elders were tied up and flogged, after which they were warned to leave those parts."—*Cincinnati Enquirer.*

We have frequently had to record such anti-Christian doings as the above. The Latter-day Saints have been a persecuted people from the beginning. Their history has been one of mobbings, drivings, burnings, and martyrdom, from the time God called Joseph Smith to be a prophet unto the nations until the present time. Persecution is one of the marks of the true Church promised by the Savior when He said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake, and the Gospel's, but he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come Eternal life." Persecution is the offspring of anti-Christ. When the dragon, that old serpent, called the devil, and Satan, which deceiveth the whole world, was cast unto the earth, he persecuted the woman, representing the Church, and made war with the remnant of her seed—the Saints—which keep the commandments of God, and have the testimony of Jesus Christ. It is not the children of God who persecute, it is anti-Christ. The "Mormon" Elders go forth at the command of God to warn the nation of the hour of God's judgment; His "controversy with the nations." They bear a message of mercy, "glad tidings of great joy;" calling upon the people to fear God and give glory to Him; to repent and be baptized, that they may receive the Holy Ghost, that they may keep the commandments of God, and have the testimony of Jesus Christ. But the corrupt priests stir up the people against the servants of God and advise whipping and drivings because they cannot meet them in fair discussion.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 2, 1888.

HOW THE BURDEN IS MADE LIGHT.

—o—

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Such are the words of the Son of God to His followers. Yet we doubt not that many of the Saints when they look upon the trials which the Gospel brings to them—when they think of the ties of friendship and of consanguinity which it so often severs; when they are singled out from their fellows and ridiculed, and scorned, and even hated for the truth's sake; when intolerance assuming a more serious aspect turns them out of employment, and adversity seems to dog their every footstep, and that, too, because of their religious faith—because they have taken upon them the yoke of the Master have bowed down to receive upon their shoulders His burden—we doubt not but that at times the burden appears heavy instead of light, and the yoke galling instead of easy. Indeed the history of the ancient Saints, as well as the experience of the Saints in these days, if it does not stamp falsehood upon the promise of the Son of God, it at least makes His words sound like hollow mockery. For one unacquainted with the Gospel, and the sweet influence of the Spirit which accompanies it, and looking alone at the cold facts in the history of the ancient Saints, would be likely to say: The Saints were promised joy, and behold sorrow was their portion; they were promised peace, and behold affliction; rest, and behold tribulation; they were promised their burden should be light, but see them bowed down with its weight! their yoke was to be easy, but see how galling it is! they were hated, despised, and mocked; stoned, imprisoned, whipped, crucified, sawn asunder, cast into the dens of wild beasts to be devoured, while mocking pagans laughed at their pitiful cries. Others wandered out into the deserts, destitute, tormented, afflicted; famine haunted them, death unwearily followed their footsteps; the sword destroyed and the flame consumed them. Take for instance the experience of Paul as related by himself:—

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in

perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches (2 Cor. xi, 24—28).

All this happened unto Paul through taking upon himself the burden and yoke of Christ; and in the light of this experience, an unbeliever may be excused if he should ask: "How can such burdens be accounted light, or such yokes easy?"

To such a question as that we should reply: Ten pounds would be a heavy burden to an invalid, or one physically weak; but to the physically strong it would be but a light burden, or no burden at all. He would most probably laugh should it be called a burden. And should you increase the weight of the burden, and in the same proportion increased the man's strength, the burden would to him be as light as ever. So it is, and so it has been in all ages of the world when men have taken upon them the burden or yoke of Christ; or, in other words, have obeyed His Gospel. That obedience has brought upon them, very frequently, the hatred of friends and kindred, and the ridicule and violence of their fellow men. But if the burdens and trials of life have been increased to them, their spiritual and moral strength has been still more increased, so that the burdens of life have been made lighter through obedience to the Gospel than they would have been had no such obedience been rendered to the will of heaven. Not that the cares and anxieties and responsibilities of life have been made less, nay, they have been greatly increased by accepting the Gospel; but if these things, these burdens, have been increased, much more has the strength to bear them been increased. It was this fact that enabled the Saints to take joyfully the spoiling of their goods, and which made them rise triumphant over all their afflictions.

When Jesus made known to His disciples that it would be necessary for Him to go away from them, He told them He would not leave them comfortless; but promised to send them another Comforter, even the Spirit of truth, which the world could not receive, because it seeth Him not, neither knoweth Him, yet He was able to be with the disciples, and in them (John xiv, 17). The results growing out of a possession of that Spirit was to be love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance (Eph. v, 22). Jesus said expressly that this Comforter, the Holy Ghost, should teach His disciples all things, and bring to their remembrance all things which He had said unto them (John xiv, 26). Moreover, we are informed that the

Manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will (1 Cor. xii, 7—11).

Furthermore, this Comforter was to testify that Jesus is the Christ (John

xv, 26), and Paul says that "no man can say that Jesus is the Christ but by the Holy Ghost" (1 Cor. xii, 3). Hence by and through its influence the Saints had a means of *knowing*, not merely believing, that Jesus was the promised Redeemer, the Son of God. Indeed it was accounted a shame by Paul for men not to *know* the Lord. Said he to the Corinthian Saints: "Awake to righteousness, and sin not; for some of you have not the knowledge of God: I speak this to your shame" (1 Cor. xv, 34). And why was it a shame for men not to know the Lord? Why, because Jesus had laid down the principle that if any man would *do* the will of the Father he should *know* of the doctrine which He taught, whether He spoke of Himself or of Him by whom He had been sent (John vii, 16, 17). The means, then, of acquiring a knowledge from God for themselves respecting the system of truth, of which Jesus is the chief advocate—nay, of which He is the centre and circumference, was placed within their reach; they were only required to do the will of the Father as taught by the Son, and it was and is a shame if men, especially the Saints of God, do not do the will of God when it is proclaimed to them. It is also said of this Comforter that He would guide the disciples into all truth; that He would take of the things of God and show them unto the disciples; and that He would show them things to come (John xvi, 13, 14).

Think what consolation, what strength, what inspiration, what nobility of soul, what power of endurance, what patience, what splendid courage would be instilled into the hearts of men by the possession of such a Spirit whose attributes the passages we have quoted describe! What matters it if hate-blinded fanatics rail at us, and make the atmosphere poisonous with their foul slanders and scandalous misrepresentations? Shall we stoop so low as to get angry at their ravings, or fall into the same quagmire of filth with them? Nay, the Saints have received a nobler Spirit through obedience to the Gospel than that; a Spirit which loves peace, which brings joy, and that produces gentleness, and which teaches that the "wrath of man worketh not the righteousness of God." What if the so-called wise men—the men of science and general learning of this world, on an imperfect examination of our faith denounce it as a delusion, and affect to despise it for its simplicity, and call it an absurdity, and tauntingly laugh at the credulity which could accept a revelation from God—shall we bow down our heads in shame because men mock our faith? Nay, God forbid! The wisdom of the world is foolishness with God. And we have received of that Spirit which "teaches all things," which "guides into all truth," which testifies that Jesus is the Lord. We are not left as blind men groping for the wall. Nor are we guided alone by the imperfect knowledge and narrow wisdom of man, but by minds enlightened by the wisdom and knowledge that comes from God; and with the poet we may exclaim—

> O Truth divine! enlightened by thy ray,
> I doubt and guess no more, but see my way!

Besides, the Saints may be encouraged when our opponents resort to scorn and ridicule and misrepresentation to overcome our faith. It is evident that they have nothing left with which to assail the truth. They can find no cogent or potent arguments to array against it. Even their sophistries must have broken down, or they never would resort to sneers and ridicule—the

last resort of ignoble minds. What if difficulties rise up before us, mountain high, and threatening clouds, black with impending danger, appear above our horizon; shall our faces blanch with fear, or our knees tremble, or our hands droop helplessly at our side? No, never! We have received that Spirit which shows to its possessor things to come, and that Spirit sweetly and gently whispers, "Fear not; be not dismayed; all is well; after clouds comes the sunshine"—and by the presence of this blessed Spirit, by reason of the strength derived from its assurances, by the peace and happiness it inspires in the hearts of those who through obedience to the Gospel are possessors of it—is the burden of Christ made light, and His yoke easy. R.

OFFERINGS RECEIVED FOR MANTI TEMPLE.—John Jackson, 2s.; Swiss and German Mission, 16s.; Scandinavian Mission, £1. 8s. 1d.

INDEPENDENT COMPANY.—We are daily anticipating the receipt of instructions regarding arrangements for this season's emigration. There are a limited number of persons who anxiously desire to leave here for Utah as early as possible, they having the necessary means on hand, and completed their preparations for that purpose. To accommodate these members of the Church who are thus prepared to go, as an independent company, we have arranged for them to sail, per Guion's steamship *Wisconsin*, on April 28th—rates the same as last year. Full names and ages should be forwarded to this Office as soon as possible.

We hope, shortly, to be able to announce the dates of sailing, and fares, of our regular companies.

FACTS AND EVENTS.

As a consequence of the French Government having refused to accept the fiscal counter-proposals of Italy, commercial negotiations between the two countries have been broken off.

Intelligence from the North-Western States of America, of March 27th, announces that terrific gales prevail in that region, causing great damage. The town of Minnescat, in Kansas, has been completely destroyed, three persons being killed and seventeen injured. Severe sleet and snow storms prevailed in the Lake region.

A telegram from Pesth states that the whole district of Bodrog Koz, in Northern Hungary, is inundated, the rivers having destroyed all the dykes and swept away at least twenty villages. The floods of the Szamos river have now completely surrounded the town of Fehergyarmat, where numerous houses have fallen in. Fifty villages of the district are also converted into heaps of ruins, and thousands of the inhabitants are left without shelter and food. The high waters of the Theiss and Szamos rivers, which have caused an enormous destruction of property on their way, have now reached Szegedin. The flat district between Szegedin and Temeswar is thus threatened with submersion.

In the districts inundated by the Elbe, the news received is very gloomy. An area of fully one hundred English square miles is estimated to be already under water. More than 10,000 persons have lost nearly all they possessed, and there are upwards of forty villages inundated. It is impossible as yet to calculate the losses that have been suffered, but the damage is obviously so great that many years must elapse before it can be adequately made good. The dreaded catastrophe of the bursting of the embankment of the Nogat near Marienburg, and on the other side near Jonasdorf, took place on Sunday

night, March 25th. The whole right bank of the Nogat is under water. The city of Elbing is in great danger. The railways of the district are all flooded, and all communication is practically suspended. The interruption of traffic may last yet for months to come. The distress in all the inundated districts is very great.

THE WORLD'S WHEAT-CROP.—The total wheat-crop of the world is about 2,000,000,000 bushels, and at least 1,500,000,000 bushels are consumed in the countries in which it is grown, leaving a balance of 500,000,000 to supply countries growing no wheat or growing less than they consume. Speculation deals only with this balance that goes into general trade, and the speculators of the world in a single year will sell or transfer in their peculiar way forty or fifty times 500,000,000 bushels of wheat. In New York a single day sometimes witnesses a sale or transfer of 30,000,000 bushels of wheat. The damage done by speculation consists in lowering the price of the whole amount of actual wheat by this enormous inflation of "paper wheat," not a bushel in a thousand of which is ever delivered.

POPULATION AND AREA.—Some comparative tables of the population and area of the various countries of the world, taking them with their dependencies, appear in the "Statesman's Year Book." In point of area the British Empire stands at the head of the list, the number of thousands of square miles being 9,339, Russia following closely with 8,644. China, with her 404 millions, tops all the countries of the earth in population. The British Empire comes next with 307, and Russia with only 104 millions; while France has but 71, the United States 58, and the German Empire 48. While the United Kingdom has since 1800 risen from 16½ to 37 millions, Russia in Europe from 35 to 83 millions, and the German Empire from 27 to 46 millions (including Alsace and Lorraine). France has only advanced from 33 to 38½ millions. It is estimated that between 1810 and 1870 the entire population of the world about doubled—the figures being 682 millions at the former and 1,391 millions at the latter period.

CORRESPONDENCE.

Manti City, Sanpete Co., Utah,
March 12, 1888.

President George Teasdale.

Dear Brother,—I thank you for the papers and the MILLENNIAL STAR sent me from time to time.

Enclosed I forward you the latest photo. of the Manti Temple. It is now near completion, and probably within two months from date will be dedicated and its utilization commenced, by the performance therein of those sacred ordinances that shall bless both the living and the dead, and thus fulfill the words of the Prophets Isaiah and Micah, who predicted that in the last days the House of the Lord should be established in the top of the mountains; and also the saying of the Prophet Malachi, that the heart of the fathers should be turned to the children, and the heart of the children to their fathers. Isaiah spoke of Cyrus, and history testifies how truly he foretold the marvelous work he (Cyrus) wrought concerning Jerusalem and the Temple. I have recently thought he had something more than a mere glimpse of the proceedings in our day in Zion, when he uses the following language (chap. xxxiii, verse 18): "Thine heart shall meditate terror. Where is the scribe? Where is the *receiver*? Where is he that counted the towers?"

We are living in very remarkable times; to-day one hundred thousand citizens of this mighty Commonwealth, representatives of thirty-three States and Territories, petition Congress not to permit Utah to have a State Government while the "Mormon" priesthood exercise any manner of control in the land. What are they afraid of? History repeats itself! Pharaoh sought the life of Abraham, another Pharaoh sought the life of Moses, and Herod sought the life of the young child Jesus, all for the self-same reason—to close the channel of communication from the heavens, preferring darkness rather

than light. Nevertheless all these, by the wonderful providence of God, escaped to fulfill His purposes, and in this generation every weapon that has been formed against Zion has failed in the hands of the wicked to accomplish their designs, and the work of the Lord rolls on to its triumphal issue—the powers of heaven are being exerted in its behalf, and, unobserved by mortal ken, a kingdom grows for Him to reign whose right it is.

The Prophet Joseph Smith in offering the dedicatory prayer in the Kirtland Temple, earnestly supplicated the Almighty that he would appoint other Stakes besides the one then existing. To-day there are thirty-three regularly organized Stakes of Zion. How marvelously has the Lord answered that prayer. Need we doubt that in the due time of the Lord those other great and wonderful blessings he was moved upon to ask for by the spirit of revelation, will also be surely brought to pass; and when all this is happily accomplished, then they who have been exiled from their friends, and those that have been imprisoned, and all who have suffered for righteousness' sake, will reap a rich fruition from their labors of love for the truth.

The Territorial Legislature has just closed its sittings, and has been unusually liberal in its appropriations. The Governor has acted quite conservatively, contrasted with his predecessor, and the liberal members on the whole have done remarkably well.

The recent excitement of land-jumping in Salt Lake City has culminated in the allotment of an admirable site for Capitol Grounds, and Park adjacent thereto, affording another instance how the devices of the enemy are turned to advantage.

I am glad to learn of your labors in spreading glad tidings of peace among the European nations, and please accept my best wishes for your continued success. May the cloud now hovering over the Saints be dispelled by the glorious light of truth, and the servants of God be free to go in and out in the midst of the people and enjoy each other's society, without let or hindrance from those who know not the Lord nor understand His ways.

Remember me very kindly to Brother Roberts and my brethren from Zion; God speed them one and all in their labors.

As ever, your friend and brother,

J. B. Maiben.

ANOTHER MARTYR.

Elder John B. Johnson departed this life at the Utah Penitentiary at an early hour this morning (March 5th). He was one of that numerous class of inmates of that institution who have been and are prisoners for conscience' sake. He was relegated to prison under conviction and sentence for unlawful cohabitation, having two families. His conscience would not allow him to make any agreement to obey the law in the future, because it amounted from his standpoint to an annulment of a contract with his plural wife entered into before the status which brought conviction against him had been made a legal offense. He felt that he could not consistently place the ban of shame upon his wife nor the brand of illegitimacy upon his children by any action upon his part, and he was sent to languish in a loathsome prison. He did not languish, however, but died.

Numbers of people have met their death in various indirect shapes, and some of them direct, through the efforts that have been made during the last three years and a half to crush a devoted community rather than to attempt to educate them into conformity with what is held to be the will of the nation, but of the hundreds that have been incarcerated, Elder Johnson, who had reached the advanced age of 64 years, is the first to succumb to the grip of death within the walls of the prison. This is a remarkable fact when the number that has been incarcerated during a comparatively brief time is considered.

Many of them have been aged and feeble, and not a few belong to that class who have been accustomed to home comforts, the change to prison life being trying in the extreme. Those who have belonged to the poorer class have suffered perhaps most of all, if there has been any difference, not only feeling keenly the deprivation of liberty, but being mentally concerned regarding the temporal welfare of those dearer to them than life. Yet they have been wonderfully preserved, our deceased brother being the first to fall a martyr, within the walls of a prison, to what we hold to be a mistaken and far from merciful policy on the part of the government.

The scoffer will probably turn up the lip at the mere mention of martyrdom in connection with a case like this. It should be remembered, however, that martyrs are not made because of their closely conforming to popular views and opinions. That the deceased was honest in his religious convictions no one has a right to deny; if the element of honesty cannot be consistently denied, then his incarceration was in consequence of his adherence to his genuine conception of right. This being the case he was a martyr for the truth as he understood it. No man can be a martyr on any other basis.

Those who class such men as Elder Johnson among common or ordinary law-breakers are only fit to be ranked among fools. Those who stand by "the light that lighteth every man that cometh into the world" are not ordinary men in any sense. The usual run of humanity take the easiest available method of getting out of trouble when it confronts them. The smaller class consider the principle involved, stand upon that and trust in God for the outcome. Such men as our departed brother are honest in every sense, being good neighbors, respecting the property and other rights of their fellow-beings, peaceable and reputable, one of their greatest hardships in connection with imprisonment being that they are thrust involuntarily into the society of those who are held in durance because of their not possessing that sterling morality for which they are conspicuous.

There is something exceedingly pathetic in the demise of Brother Johnson in prison. His wife and some other members of his family had been summoned to his bedside, but the good lady, probably owing to the deep distress caused by the circumstances, was taken ill and was compelled on that account to retire. He leaves a large family; many of the children are of tender age. Only one son was by the side of the couch upon which Brother Johnson lay when the final summons came and the faithful spirit took his flight to the realms of light, where no such condition exists as casting intelligent beings into prison because of an honest adherence to honest conviction.

We learn that the family of the deceased, as might naturally be expected, have been thrown into the deepest grief, and are at present almost inconsolable. This is scarcely to be wondered at, when the circumstances of the sad case are considered. It will be the sincere desire and prayer of every Latter-day Saint that peace may rest upon them, and that they may feel consoled in the reflection that their husband and father left this vale of tears treading the path of duty and honest convictions, which is the highest phase of human action. Upon this basis they may rest assured that he will not fall short of a reception of his eternal reward.—*Deseret News.*

UTAH NEWS.

(Summarized from Territorial Papers.)

At Huntington, Emery County, P. C. Birch, a bright little boy, three years of age, was standing in the door of a barn, when the heavy door slammed against him, striking him on the side of the head, the blow proving fatal.

The Idaho test oath has been declared valid by the Supreme Court of Idaho.

It has been estimated by a competent authority that 25,000 tourists visited Salt Lake City last year.

The people of Zenos, Maricopa County, Arizona, have been afflicted considerably of late with pneumonia.

There are now about 75 real estate firms in Salt Lake City against six or seven this time last year, and they are all as busy as they can be.

The *Ensign*, of Nephi, Juab County, has changed hands. The paper will hereafter be conducted by John S. Rollo and John T. Field. May it prosper.

George Parker Dykes, a member of the Mormon Battalion, died at his home in Zenos, Maricopa County, Arizona, on Feb. 25th, at the advanced age of 83 years.

On Monday evening, March 5th, a four-year old son of James H. Snarr, of the Fifth Ward, Salt Lake City, was playing in a room when he slipped and fell to the floor, breaking one of his legs at the thigh.

Spence and Rossiter, of Salt Lake City, have arranged for another excursion to Europe, to leave Salt Lake City about May 3rd. The fare will be from $125 to $155 according to berth and line of steamers selected. Tickets will be good for returning any time within eight months.

Refined native Utah sulphur is being exported at the rate of a quarter of a million pounds per month to California and the East. It all comes from the wonderful mines at Cove Creek, Millard County, which are of such mammoth proportions that the whole United States could be supplied from them with pure sulphur.

There are many beds of gypsum in Utah, one in Parley's Kanyon, one in Nephi Kanyon and one recently discovered near Blake, about eight miles from the railroad. Several others in the southern counties. In fact, it is so plentiful in the Territory that any particular bed has no special value. In some places it is found in very beautiful forms of alabaster.

In the Utah Penitentiary a man named Dr. Bredemeyer fasted for eighteen days for the purpose of coercing his wife into a withdrawal of divorce proceeding, which she had entered against him. She declined to capitulate. So after losing about thirty-five pounds in weight, he concluded the sensation by taking food. He declared that his wife—who had not been near him—had told him to take his food and behave himself like a man and that it would be all right when he came out of jail.

The Salt Lake Symphony Orchestra is the name under which a majority of the orchestral musicians of that city have organized themselves, with the intention of producing some of the works of the great composers. The movement seems to meet with the approval of all classes of musicians, and the membership includes both professionals and amateurs. The organization is the largest and most complete of the class ever effected in Salt Lake City The present officers are C. J. Thomas, President; E. Beesley, Vice-President; J. A. Evans, Secretary and Treasurer; Anton Pederson, Conductor; James P. Olsen, W. E. Weihe, E. W. Kent, John Smith and Magnus Olsen.